RELIGIOUS INTELLIGENCE.

PROGRAMME OF SERVICES.

"Prudentius" on Ancient Philesophies --- Jerome Ropkins on Episcopal Church Music.

Ministerial and Church Movements-Methodist Missions.

The Cornell Memorial Methodist Episcopal church will celebrate its anniversary to-day. Dr. Lakin, of Alabama, will preach this morning, and Dr. gibson, of California, this evening. General adareases will be made in the afternoon.

The Rev. W. M. Dwinell will preach in All Saints Protestant Episcopal church this morning and

The Rev. George O. Pheips will preach in Allen street Presbyterian church to-day, at the usual

atr. J. B. Wolff will speak before the Spiritualists

in Harvard Rooms. The Rev. E. R. Swackhamer and Mrs. H. M. Siocum will speak for the Church of Humanity, in De Garmo Hall, this morning and evening.

Dr. A. C. Osborn will preach this morning and

evening in the South Baptist church. The Rev. W. IL Thomas will preach in the Beerman filli Methodist Episcopal church, this morning

and evening. The Rev. P. L. Davies will speak in the Berean Baptist church this morning and evening at the

"Dorcas: Her Memorial" this morning, "Paul and the Fickle Lystrians" this evening, in Calvary Saptist church, by the Rev. R. S. MacArtbur.

The Rev. S. H. Tyng, Jr., D. D., will preach this norming and evening in the Church of the Holy Trinity, and Dr. Irving in the atternoon in the

This evening the Rev. W. H. Milburn will speak in the Church of the Straugers. Dr. Deems will speak there in the morning on "Pighting Paith." The Rev. J. M. Pullman will speak about the good that cometh out of Nazareth, in the Church of Dur Saviour, this morning and about the duration of punishment.

The sleepless Night of the King of Persia" will be described this evening by the Rev. W. H. Pen-dleton in the Fifty-third street Saptist church. The Rev. Dr. T. D. Anderson will occupy the pulpit of the First Baptist church this morning and

"God and His Attributes the Model of Human Perfection" will be set forth this morning in Pitmpton Hall Universalist church oy the Rev. F.

Dr. armstage will preach this morning and Dr. Alexander will preach this morning and Dr. Conking this evening in the Phillips Memorial

Presbyterian church. "Hopeful Thoughts for a Hard Winter" and "The Royal Words, 'I Will Not,' " are the topics chosen for consideration by the Rev. J. S. Kennard in the

The Rev. W. H. Boole will deliver a memorial sermon on Mrs. Phoene Palmer this afternoon in Allen street Methodist Episcopal church. The Rev. Dr. George S. Gare will preach in the Central Methodist Episcopal church this morning.

Bishop Peck and Dr. Ives will occupy the pulpit of the Free Tabernacie Methodist Episcopal church The Rev. W. H. Boole will speak about the

"Court of appeals" and about "The Salp that Carned a World's Inhabitants," to-day, in Seventeenth street Methodist Episcopal church. The Rev. B. D. Ganse will deliver a discourse about "Heaven" this morning and about "King

Saul' this atternoon.

The Rev. M. S. Terry will speak about "Neighporly Love" this morning and will address young adies this evening in Eighteenth street Methodist

Episcopai church. Rev. S. M. Hamilton will preach in the cotch Presbyterian church at the usual hours to-

Bishop Corrigan, of Newark, will lecture in the Roman Catholic Church of the Epiphany this even-

The Rev. H. W. Knapp will address the Laight street Baptist church this morning and evening. Dr. Dashiell will preach in Seventh street Methpoint Episcopal church this morning and evening. "The Prodigal's Return" will be described this evening by the Rev. W. B. Merritt in the Sixth avenue Reformed church.

Dr. Ives and Bishop Peck will preach this morn-

"The Unveiled God" and "The Prayer of the Dying Thief" are the themes on which the Rev. J. B. Hawthorne will speak to-day in the Tabernacle Baptist church.

The Rev. George D. Matthews will minister in Westminster Presbyterian church to-day at the usual hours. The Rev. J. N. Galleber will officiate in Zion

"otestant Episcopal church at the usual hours to-The Rev. J. V. Sannders will preach in the Willett street Methodist Episcopal church this even-

ing on "Dancing as a Christian Amusement." Bishop Cummins will preach in the Church of land street, Brooklyn, this morning and will also administer the rite of confirmation. He will review the proceedings of the General Convention in the Reformed Episcopal church on Madison avenae in the evening.

The Rev. D. B. Jutten will preach this morning

and evening in the Sixteenin street Baptist church, doubtless with fresh zeal, since his church has removed its debt.

Divine service will be held in the Russian chapet, in Second avenue, this morning, in the English language.

The Rev. J. W. Bonbam, Church evangelist, will sommence a "mission" to-day in the Protestant Episcopal Church of the Ascension, Greenpoint. The Rev. Dr. Patterson, the revivalist, will preach his farewell sermon to-day in Dr. Fulton's

Baptist church, Brooklyn. Lyman C. House will lecture for the Progressive Spritualists to-day at 1,195 Broadway.

The Rev. Dr. R. Van Buskirk, of Indiana, will preach in the Disciples of Christ church this morning and evening.

The Rev. J. Tuttle Smith will preach morning

and afternoon to-day in the Protestant Episcopal Church of the Holy Sepulchre. "The Life That Now Is" and "The Life That Is to Come" are what Dr. Thompson will speak about to-day in Christ church (Protestant Episcopal).

and evening in the Protestant Episcopal Church of the Holy Saviour.

Bishop Kerfoot, of the diocese of Pittsburg, Pa.,

will preach this morning in the Church of the The Rev. Charles O. Ames, of Philadelphia, will

preach to the Church of the Messiah this morning. Dr. Porteons will examine the "Reliability of Religious Revivals" this morning, and the "Loose Laws of Divorce and Their Influence on National Morality" this evening, in All Souls Protestant Episcopal charen, Brooklyn.
The Rev. R. Hener Newton will preach this

morning and evening in the Anthon Memorial

The Rev. W. T. Sabine will preach in the Pirst Reformed Episcopal church this morning.

The Rev. W. W. Newell, Jr., is to preach this morning in the Forty-second street Presbyterian

sharch, and Dr. Newell in the afternoon. "The Safe Side" and "Rights and Duties" are sopics on which the Rev. E. C. Sweetser will speak morning and evening in the Taird Universal-

At the Amity Baptist church the Rev. Dr.

Dr. Rylance will minister in St. Mark's Protstant Episcopal church this morning and even-

jective reason of the race as well as in their obvious conclusions. These principles and conclusions belong to that innerstance of trath which belongs to the human family, whether it be en-

lightened by Christianity or left to the light of

There is both in Plato's philosophy and Aristotle's some things which have been rejected by the Christian schools of thought, but many more things which have been adopted. Indeed there is a true Platonism and there is an erroneous one. So far as the origin of things is concerned Plato chiedy erred in this, that he made (or, rather, is supposed to have made) of the "types" and "idea" of things real substances, seil-subsistent and eternal beings, external to God and indepeadent of him. To these the Creator had to look in forming the world and producing the present cosmic order. These are the types and ideas rejected and refuted by Aristotle. This principally is the Platonism repudiated by the early Church

But there is a truth underlying Plato's error, and which in itself is undeniable, namely, that God, before creating, knows what He is about to tion of His intended work, and that it is on this

teachers and by Christian schools of thought in

plan that He creates. Surely, unless we deny the existence of a personal God, we must admit that He is intelligent and reasonable; that He has an intellect or "mind" as well as a will. It is also certain that all Christian schools, both of philosophy and theology, have taught that there is a resemblance between the intellectual operation of the divine workman and

the human. We are free to bestow on the concepts of the divine intelligence with regard to created or possible things any names we please, provided admit their reality. Reasoning from the finite to the indults mind, it must be true to say that the concept or mental design formed by the architect of Cologne minster is not more real than the design of this mar-verious world, as eternally conceived by the divine mind. Christian philosophers, while unanimously amrming this reality, deny with equal unanimity that God, while about to create, contemplated any type, plan, form or essence external to Himself. And, most assuredly, nothing in the explanations suggested in my former letters can possibly convey the impression that such was my teaching or my opinion. So far, then, this philosophy is neither pagan in the wrong

sense nor pantheistic. But is it pantheistic to teach that there is be tween the conception or design of the world, as it exists in the divine mind, and the world actually created, a resemblance, a correspondence? To be sure, human language is imperiect at all times in conveying pure philosophical thought. Still, any listener or reader who is not wil-ully captions, will readily admit that language "reproduces" thought, that the poem, the novel, the painting, the statue or the temple does but "reproduce" the ideal conception of the artist. In using the term "reproduce" every one understands that this reproduction in outward sensible form of the spiritual design in mind does not argue anything like a material emanation from the soul which conceived to the realized external

Let us not dim the truth nor confuse the candid

Work.

Let us not dim the truth nor confuse the candid mind by quarrelling about words. There must be—call it by what name you will—a relation of correspondence between every design and its execution, between a plan and its reproduction its execution, between a plan and its reproduction its execution, between a plan and its reproduction its easible shape. There must be a correspondence between this world as it now exists and its design, in that most periect intelligence which conceived its passibility before it was outwardly realized. This belongs to the very nature of things.

Now, in comparing the divine architect of the universe to a human workman I was most scrupulously careful to point out the substantial difference between the world just created and the design or plan of it which but a moment before existed in the divine mind or intelligence. It was precisely against this charge of avoring the form of panthelsm called "emanationism" that i studiously guarded the explanation I was giving to your readers. It is panthelsm' to teach that there exists but one substance or that the substance of created things is identical with the divine, or again, that created substances flow from the Creator intelligence, and in the creator intelligence things, identical with the divine, or again, that created substances flow from the Creator things is identical with the divine, or again, that created substances flow from the Creator things is identical with the divine, or again, that created substances flow from the Creator things in the continue of our and that eternal Being which planned and made it, then indeed, the charge of "panthelsm" and "emanatonism" had had some reasonable foundation, and yet, in your columns, I have been accused of deducing matter from essences, types and archetypes:"

It must, then, be manifest to the unprejudiced

types."
It must, then, be manifest to the unprejudiced in must, that while there is a necessary relation of resemblance and correspondence between creation and its Creator, this resemblance and correspondence cannot be made to argue identity of any other relation implied

resemblance and correspondence between creation and its Creator, this resemblance and correspondence cannot be made to argue identity of substance. Nor is any other relation implied when I say that the reality, beauty and life of created things "copy and reflect" the attributes of their divine original.

As to the further objection raised, that panthelasm can be interred from my saying that "after creation is completed the sum of being and reality is not thereby increased." This inference supposes that I intend to convey to the reader the substantial identity of the beings created with the Creator. I was anxious to forestail two objections—First, that if the sum of reality was increased by creation, therefore God is not infinite, since a positive quantity could be added to his infinitive; and second, that according to my own admission, while every created being copied or reproduced its divine archetype, yet its substance differed really from that of God, and yet the sum of realities remained the same.

Any one who is familiar with this deep question and the various manners in which it has been discussed knows that philosophers and theologians solve this difficulty by saying that no reality exists in any created being which does not aiready exist in any created being which does not aiready exist in any created being which does not aiready exist in any created being which does not aiready exist in the divine beauty of the human body does not properly and formally exist in God, with its outlines and limitations: but there is no principle of corporally or eminently in God. Thus the energies or forces resident in every created spiritus; or material agent have an infinite equivalent in the divine power. There is no effect which the irreagency of man or angel can produce—no change or compination that can be produce—no change or compination t

and angel, the lorce of water, wind, sun, heat or electricity, are contained "virtually" or "eminently," though not "formally" in the divine energy.

Take any one line of being, then, or any one sphere of action, and by a little thought and comparison these principles will enable the reader to convince himself that the counties diversity of individuals in that line contain no one reality that is not aiready contained, either virtually, formally or eminently in the infinite Being, and yet their reality is not His. In any one sphere the reader will find no energy displayed, which is but a dim limitation of Almigaty power.

It remains true, therefore, that our being, our power, our life, while copying in some degree the divine, remain essentially and snostantaily different from them. There is a vital and impassable different from them. There is a vital and impassable different from them. There is a vital and impassable difference; but there is a necessary and essential resemblance. This I was also careful to indicate in my former letters.

How such a doctrine as this, so familiar to all students of philosophy and theology, can be said to be "subversive of the cardinal dogmas of Christianity," or to be "pantheism in its rudest and rankest form," has puzzied not a little others as well as myself.

That your leaders may know exactly what to think of the explanations so diffidently offered by the on this deep mystery of creation, let me say that the principles with which I began, regarding God's interior lite and external activity are derived from the Gospel sand the purest sources of Christian theology.

St. John, in the very first page of his Gospel, says, "In the beginning was the Word was God. All things were made by him, and without him (the Word was with God, and the Word was God, and the word was was nothing made that was made." There is a twofold manner of punctuating berg, and, therefore, two ways of reading the retrieved from the Gospel most supplied to the procession of the Hoty Chost; or "What was made, wa

church.

The Rev. C. C. Tidany will officiate to-day at the usual hours in the Protestant Episcopal Church of the Atonement.

Agreements and Differences of Ancient Philosophies.

To the Editor of the Christian era, very many things in which they agreed and not a few in which they agreed and not a few in which they agreed in those fundamental truths which are constitutives of the objective reason of the race as well as in their gians speak of the divine immensity as I did, nor

gians speak of the divine immensity as I did, nor have I one word to retract. How God created me, whence came the material elements I see around me, I know not. The "now" of creation I caunot

whence came the material elements I see around me, I know not. The "now" of creation I cannot understand.

But I do know there is and can be no space from which God is excluded, no body or spirit to which he is not substantially present. The conceptions of time and space mix themselves ap with my conception of that infinite Being; out I am not willing that the weakness of my intellect or the errors of my imagination should interiers with what I know to be the truth. He is everywhere; He is in my inmost soul, as well as in the core of every material or spiritual substance in exittence. And yet His substance is not mine or theirs, nor are my vital acts dis; and yet, further, He sustains my being and every other and concurs with me in every helpful and noily act of my life.

This is the simple truth. It is true Christian philosophy. This does not make of God the "world soul" imagined by Piato and dreamed of in our days by Scheiling. I pray your correspondent to read both the one and the other. They differ widely, but their "world soul" in nowice resembles the fiction of my critic, oo more than his accusations resemble either truth or charity.

The Musical Camom—Opinion of Mr.

The Musical Canon-Opinion of Mr.

Jerome Hopkins. To the Editor of the Hebald:-Now that the Episcopal General Convention has adjourned, the ritualistic fight is over and the smoke of battle has cleared away, I purpose calling the public's attention to the action of the said Convention with reference to the music of the to legislate. Some years ago the Episcopalians got a signt of the Plymouth church collection of hymns, with music on alternate pages, and, ever ready to imitate, seldom to initiate, some of her ciergy conceived the idea of publishing an Epis-copal "Tune Book" upon the same plan. The diferent musical wants of the two denominations seemed by no means to be an impediment in the way. For example, the Congregational service requires only simple "tunes," or psaimody, but the Episcopalian ritual calls for anthems. chants and psalm tunes. Nevertheless, the book was prepared by a "committee" of three of the ciergy, not one of whom could correctly. They therefore called in the aid of two

"professors of music" of a very mild type, with limited reputation; estimable "members of the Church," but wretched musical grammarians, and who, moreover, bickered continually over the arrangement of the tunes, so that some of the latter were printed twice over, differently harmonized ! The book, as might have been expected, was a mass of trash, badly edited, and disgusted all edu-

cated organists who were compelled to use it or eise lose their positions. In a few years it became obsolete, and other books, gotten up by private enterprise and with more science about them, began to fill its place.

ness of the "Tune Book," finding that the music of the Church, in place of better and better, has been getting worse and worse all that time, our reverend lathers at the late Convention decided to make another attempt to control organists and choirs by altering the rubric so as to exclude all "frivolous" music. But it is very difficult to tell

choirs by altering the rubric so as to exclude all "frivolous" music. But it is very difficult to tell how this is to be done unless they kick out many who are at present employed as organists and choir masters in this city and suburbs.

The Episcopal Church is too poor, too bigoted or too mean to employ competent organists as a rule. The music committees are too ignorant of the innetions of their office properly to select or examine the credentials of either organists or choir singers it they happen to have any, and the elergy are too unmusical, indifferent or cowardly to exercise their prerogative of veto whenever music is introduced which snocks their sense of propriety or that of their intimate advisers in the congregation. I could point to many caurenes in this city where the most indictous strife has at times occurred between organist, choir, committee, rector and congregation, and all because there was not one man in the lot with the first iots of ditness to cope with the musical question; yet each considered bimself the only qualified judge of the art to be found. I ask the clergy who engineered this latest canon to explain what they mean by 'frivolous' music. It is important for us organists to be informed. Of course it cannot be intended to include any of the old time times so long loved by pions fogies. Still less is it intended to call "firvolous" the times found in the ismous "authorized" time book of the Church and kindred works. Yet the majority of those very consecuted tunes are notoriously the very essence of involity and musical awash.

What, on the other hand, the musicisms indorse is often stigmatized as "frivolous" by these august ministerial censors, such, for instance, as selections and adaptations from Mozart's and Haydn's masses. Handel's and Mendelsson's oratorios, Schumann's and Beethoven's symphonies and kindred serious, it not in essence "sacred," compositions. The question of judgment then becomes an issue between major and minor modes, the dregorian and the Anglican chants, simple

These are among the rudimental requirements of even ordinary amateurs, and should be indispensable to any one who presumes to direct so complex a science as church music. My opinion is that all this sort of professed musical legislation on the part of our Episcopal conventions only helps to bring the Church into contempt, not only with educated musicians but with all persons outside or inside of her paie who are well read. Is impeachment to follow all transgressions of this canon? The music of our American Episcopal churches cannot be improved until the vitianous system of employing cheap and non-professional and irresponsible amateur organists is abolished, a system now very popular. It is truly wonderful, when one thinks of it, now very fond the Episcopal clergy are of cheap music. It becomes a question of interest whener they could be induced to give equal advocacy to cheap presening! JEROME HOPKINS, 711 Broadway.

NOVEMBER 7, 1874.

Celebration of the Peast of St. Certifa. Next Sunday being the Peast of St. Cecilia, church dedicated to the saint at 105th street and Second avenue, of which Father Plattery is the popular pastor, will be celebrated with becoming pomp. There will be a solemn high mass, commencing at half past ten o'clock. The sermon will be preached by the distinguished Father Stone, C. S. P. Exquisite music, as becomes the Church of St. Cecilia, which has aleady acquired a high name among lovers of the celestral art, will be discoursed by the accomplished choir. Signor Carl mora has composed several pieces for the occasion. In the evening, at half-past seven, there will be grand musical vespers, and a special ode to St. Cecilia has been composed for the occasion, representing the death scene of the saint. A discourse on the "connection of Music with the Catholic Church" will be delivered by Rev. J. P. Boddish, C. S. P. The proceeds of the new church.

Ministerial and Church Movements.

BAPTIST. Lee avenue courch, Brooklyn, does not seem to save been greatly injured by its casting out by the Long Island Baptist Association. Last Sab-bath morning several converts were baptized, church. The case very much resembles one of

biting the nose to spite the face.
On Priday last a party of Baptist ministers and others from Philadelphia and vicinity visited Tom's River, N. J., to select a site for a Saptist summer resort after the style of the Methodist camp meetings.

A new Bapust church will be dedicated at Norristown, Pa., to-day.

A new Baptist church was recognized by Council in Chambersburg, near Trenton, N. J., on the oth inst.

pastor, did a nandsome thing last Sunday morning in raising \$4,000 to pay off a floating debt. The Rev. Harvey Alley, recently of borth New York, is now settled at Banksville, Conn. His ve-cated pastorate has been supplied by the Rev. W.

On account of the recent action of Gethaemane church, Brookiyn, in withdrawing from the Long island Association, several breakern have left the church and propose to organice a new son

gregation. They have secured a hall at the corner

The Sunday School Missionary Society of the Madison avenue Baptist church have raised and appropriated during the past year nearly \$1,300.

The Rev. L. M. S. Haynes declines the appointment of Corresponding Secretary of the New York Baptist State Convention.

EPISCOPALIAN. On November 5 the Bishop of Connecticut consecrated the Church of the Holy Trinity, Middle

Dr. Huntington, of All Saints' church, Worces Dr. Huntington, of All Saints' church, Worcester, Mass., having written to the Dean of Worcester, England, for a stone relic of the cathedral of that ancient city, Dr. Yorke has sent him two carved stones as a token of brotherly regard and Christian unity and a link between the caurches of the Oid World and the New.

On Saintrday, November 7, the Bishop of Connectical hid the corner stone of Grace church, Newington.

On Thursday, November 5, the Bishop consecrated the new and beautiful Trinity church, at Lime Rock, in the town of Salisbury, Lonn.

Bishop Bedell, of Ohio, Salied for Europe November 4. He will winter in Cairo, Egypt, and will return nome soon after Easter. His standing committee will supply list facts of service in his assence.

The Rev. S. D. Ferguson, after a long respite in this country, has returned to his mission work in Liberla, Africa.

A "Itualist" correspondent, evidently a lady from her handwriting, informs us that for some time after Dr. Forbes' renunciation of Roman Catholiciam she went to him regularly in the vestry of a well known church in this city to confession, and always received from him authoritative absolution. Sho, therefore, fails to see his consistency in condemning Dr. Seymour and those who, with him, hold to auricular confession.

Dean Cridge, of the Cathedral, Victoria, Commbia, and 350 communicants have retired from the Church of England and Identified themselves with the Reformed Episcopal Church.

Rev. J. Eastburn Brown, of the Chapel of Free Grace in this city, has withdrawn from the Profestant Episcopal Church and united with the Reformed Episcopal Church. The Rev. Mr. Brown has accepted a call to Christ church, Moncton, N. B. ter, Mass., having written to the Dean of Worces

has accepted a call to Carist church, Moncton, N. B.

Bishop Cummins health has been restored, and ne is now vigorously pushing the interests of the Resormed Episcopal Church.

In the diocese of Northern New Jersey, lately resated, there are sixty resident diergymen, 6,000 communicants and sixty-four parishes.

EDMAN CATHOLIC.

The Dominican Fathers will give a mission in the Church of Our Lady of Victory, Brooklyn, commencing, December 13.

Among the fruits of the late mission in St. Cabriel's church were twenty converts to the Catholic faith.

Among the fruits of the late mission in St. Gabriel's church were twenty converts to the Catholic faith.

The new cathedral in Boston will be opened on the 18th inst., but not for dedication. It is not quite completed for that.

Last Sunday morning the Church of St. Francis Xavier, Baitimore, was rededicated.

The church in Reisterstown, near Baltimore, will be formally opened this morning.

The mission which has been conducted for the last two weeks in the Holy Cross church, Battimore, will close to-day. It has proved eminently successful.

The Tablet furnishes cheering statistics of the growth of Catholicism in Great Britain for the last hundred years. In England and Scotland there were counted in 1755, 60,000 Catholics; in 1842, 500,000; in 1842, 2,500,000; and in 1845, 3,389,000. England now contains 1,895 priests, 1,453 churches, 286 monasteries for men, 286 convents for women and 1,960 Catholic schools.

At Elmirs, fil., the Irish Catholics have the Gospel preached to them in the Irish language.

The House of the Good Shepherd on Atlantic and

Gospet preached to them in the frish language.

The House of the Good Shenherd on Atlantic and East New York avenues, East New York, an institution founded seven years ago by a colony of sisters, having become too small the Sisters are building a larger nouse. The walls are up, but the means are lacking to complete it, and the Sisters now appeal to the public to aid them. They will undertake any kind of work, and they will hold a lair for the benealt of their institution the first weeks of December next, for which they solicit donations.

donations.

METHODIST.

The new Methodist Episcopal church at Alto Dale, Pa., will be dedicated next Sunday, 22d

The new Methodist Episcopal church at Alto Daie, Pa., will be dedicated next Sunday, 22d inst.

The African Methodist Episcopal Church is hoping to send out Rev. T. G. Steward as missionary to take charge of the Haytian Mission.

The First Methodist church of Rockville Centre, erected in place of the "old church," wish be dedicated on Sunday, the 22d inst. The dedicatory sermon will be preached by the Rev. Alexander Clark, of Pittsburg, Pa.

At the ninth anniversary of the Board of Church, held in St. John's Methodist Episcopal church, 15,221 Tl. Received—General account, \$10,546 59; loan fund account, \$17,435 90. Total, \$1,545 59; loan fund account, \$17,435 90. Total, \$1,566 59; loan fund account, \$17,743 90. Total, \$1,566 50; loan fund loans granted but still unpaid of \$12,275. During the nine years of its existence the Board has collect

whitestone, has accepted a call to become its pastor.

The resignation of Rev. Dr. Rogers, for forty-four years pastor of the Presbyterian church at Bound Brook, N. J., has been accepted and the pastoral relations dissolved by the Presbytery, taking effect last Sunday, when he preached his larewell sermon. He has removed to Athens, Ga. Numerous applications have been made by the clergy for the late Dr. Sheddon's pew in Rahway, N. J. Out of respect for his memory no mmediate steps will be taken to fill the vacancy.

The Rev. George Swain has just been installed pasior of the Presbyterian church at Allentown, N. J.

MISCELLANEOUS.

The Rev. George swain has just been installed pasior of the Presbyterian church at Allentown, N. J.

Miscellaneous.

A new English church, the first ever built in Belgium by the British and American residents there, was opened lately. It is a handsome Gothic edifice, capable of seating 600 persons.

Rev. S. S. Hughson, late of Newark, N. J., has received and accepted a call from the Congregational church at Patchogue, I. Mr. Charles Edward Harrington, a graduate from Bangor Beminary in 1874, was recently ordained as pastor in Lancaster, N. H.

Rev. H. E. Harris has accepted a call to become the pastor of the Congregational church at Orient, L. I.

Rev. John Rogers has closed his labors with the Pirst Congregational church in Hartiord, Conn.

The ordination of the Rev. John H. Wyckoff, of Hightstown, N. J., as missionary to India, took place on Thursday evening last in the Second Reformed church of New Brunswick, He was to have sailed yesterday for India.

In December the New York City Mission and Tract Society will celebrate its forty-gighth anniversary. This is the oldest organization of its sind in the city, and has done great service in advancing our local Carlstianity.

The American Bible Society last month distributed \$53 Bibles and Testaments to lamiles residing in the Nineteenth and Twentieth wards of this city; 237 vessels lying in the harbor were supplied with \$2.832 Bibles or Testaments in different languages, and \$2.033 Bibles or Testaments were distributed among 14,200 emigranus landed at Castle Garden.

The Bedford Avenue Reformed church, Brooklyn, will to-day celebrate the twenty-fifth anniversary of the pastorate of Dr. E. S. Porter.

The Appleton mission on Kent avenue and Hawes street, Brooklyn, will be inaugurated this afternoon and evening.

THE SHAKERS,

A convention is to be neid at Steinway Hall on

Sunday, the 22d inst., by the sect of Quakers known as the Shakers. The object of the meeting is understood to be to institute arrangements and perfect measures for the spread of the creed they call their own and the conversion of the out side world. The leaders of the body are itkewise desirous of making more extensively known their desirous of making more extensively known their peculiar tenets and familiarizing the people with their belief. According to a popular theory the Snakers are opposed to matrimony, but the elders are tast spreading the information that such is not absolutely the case. They maist that the adoption of their gospel will bring about the millennium, and the world will see no more death, war or poverty. Prosperity and peace shall reign everywhere. Elder Evans, the head of the community established at Lebanon, believes the Shakers will, at a day not far distant, overspread the world. The society, he claims, are working for two great objects which are kept constantly in view—a new earth and a new heaven, which shall combine a government strictly republican and an ownership in the land by all its inhabitants. All civil offices shall be filled with intellectual ceitbates of both sexes when the Shakers' doctrine is universally established. The social evil is to disappear from view, like drunkenness, and reproductions will go on according to saw. Agicultural and manufacturing employments will be performed by co-operation. The present government—that is, the shaker system—is to form the beginning of the new life which is to regenerate the world. Heretofore the nations have seen is missing for high and knowledge. The convention so the stating these demands.

METHODIST MISSIONARY COM-MITTEE.

Appropriations Yesterday to Foreign Populations and Indians in This Land-Plans to Educate the Church in Systematic Beneficence.

The committee naving expended so much rhetorical and oratorical force on Friday went to work yesterday with a will. It was agreed informally that to give the German missions in the conferences the benefit of a reduction of twenty-five per cent the American missions must bear a reduction of at least forty per cent. Bishop Merrili presided. On the understanding indicated the sum of \$1,875 was given to the German work in the Calliornia Conference; \$5,250 to the Central German Conference; \$3,000 to the Chicago German Conference; \$7,000 to the East German Conference; \$2,500 to the Lousiana German missions, located principally in New Orleans, where they have three or four societies. A strong effort was made to reduce this sum still further, but the representations of its needs were such that no greater reduction could be made. The appropriation as last year, \$5,000, because of its advance in new territory, buildings, &c. For like reasons the Southern German Conference received \$10,000-the same as it had last year; \$500 more were added for transfers. For want of this sum last year important openings in Texas were left unmanned. The Southwest German Conference received \$7,000, making a total for German missions of \$32,125 against \$48,750, or an average reductio of a traction over thirteen per cent instead of twenty-five. But as all these appropriations will be reviewed and perhaps reduced, the average may be increased when the work is completed.

THE CHIMESE MISSIONS IN CALIFORNIA having been called, Dr. Otis Gibson gave a brief account of the work there, both by the General Missionary Society and the Woman's Poreign Missionary Society of California, auxiliary to the former. Dr. Gloson was requested to give a detailed sketch of the condition of the Chinese work on the Pacific coast, and to enable him to do so the time of the morning session was extended. He made a statement of the prejudices and the municipal legislation against the Chinese which he and his helpers had to combat. The Jesuit Father Deshoa and a Presoyterian named Pixtey went about the country lecturing and anonsing public opinion against the Chinese. This question became the leading one in politics, and the municipal anthorities of San Francisco passed ordinances requiring the Chinese laundrymen to deliver their work by wagon or to pay a tax. There were many other like discriminating ordinances, all of which the Mayor of that city vetoed. This one, however, the Common Council passed over his veto, and the past spring they attempted to enforce it; but, as it was framed in general terms, Dr. Gloson insisted on the arrest of several wasserwomen as well as men. This was not designed by the Council, and it resulted in the repeat of the ordinance within one week. Dr. Gloson delivered a lecture in the largest hall in the city on "toe Chinese question," since which time the person named above nave not opened their mouths against the Chinese. He also prepared a memorial, which was adopted by the Chinese merchants, giving their view of the Chinese, parting the past summer the lare from San Francisco to China was but \$12\$ to every man who had the stamp of the "six companies," which certified hall steamers (whose owners were in collusion with the "six companies") unless they were members of those companies and had paid their \$50 fee therefor. Some of his Chinese Christian helpers wanted to return, but could not get passage by the Pacific Mail steamers (whose owners were in collusion with the "six companies") unless they were members of those companies and had paid their \$50 fee therefor. Some of his Chinese Christian holpers were in collusion with the "six companies") unle sionary Society of California, auxiliary to the former. Dr. Gioson was requested to give a de-

inducince enough to present the case to Congress and to get the legislation necessary, so that now his proteges can travel at the same rates as others with merely his indorsement. He has a chinese young merely control of the control of those "six companies." The first one received was a woman who, tired of mer life of sin, threw herself into the bay, from which she was rescued and taken to a police station. She there asked to see a "Jeans man," and Dr. Gibson was sent for and took her to his mission house. The boctor gave a sketch of his mission house. The boctor gave a sketch of his mission house. The boctor gave a sketch of his mission house. The boctor gave a sketch of his anniversary, which was of such interest that the hall was resound and many could not get in. The local press gave good reports of the exercises, and the white people are becoming more reconciled to their coming to this country. The discussion was resumed in the alternoon, and Dr. Gioson asked for \$11,770, the sum estimated by the California Conference for this work. The committee appropriated \$7,500, the same as last year.

The indian missions in Oregon and Oneidas; Detroit Conference Feedived \$600; Micnigan, \$900; Northern New York Conference received \$400 for its missions among the Onondagas and Oneidas; Detroit Conference Feedived \$600; Micnigan, \$900; Northern New York, \$350; Western New York, \$350; Western New York, \$350; Western New York, \$350; Western New York, \$300; Wisconsin, \$250. Dr. Gibson wanted \$1,000 for indian missions in Oregon and Washington Territory, but a controversy having arisen about its administration by the California Conference, as he proposed, or by the Mission Board, as others suggested, the master was faind on the table.

Bishop Harris read a letter from Mrs. Armstrong, the widow of a Wyandotte cape, a member of the hethodist Episcopal Charch, She reports that she has \$1,500 in frust for the erection of a church for home people instead of one burned some years. The matter was refer ed to a committee.

The comm

The committee to whom was reterred the matter of and other benevolences reported a series of resolutions, in which they say they sear the passors have been at fault in not presenting those claims to the people, in whose pietv and liberality they have full confidence. The report requests the blahops to address a letter to the presiding elders and the preachers on this subject, and a letter to the whole Church setting forth the needs of the Missionary Society and that the bishops see that one assion of every Annual Conference is devoted to this interest; that the Church papers be requested to publish frequent editorials and other articles on the subject, and that the pastors impress on their people that personal consecration includes the consecration of property also; that no better plan can be devised than that laid down in the discipline. The committee regret that the contributions of the Church have not kept pace with its membership. This report having been read for information, as throwing light on another report concerning the Missionary Advocate, the two committees were united, and both matters were placed in their hands that they might bring in one report at the next session on Monday morning.

CHURCH FAIRS.

On Lexington avenue and Sixty-sixth street stands the gothic Dominican church of St. Vincent Ferrer. Externally the church is unpretentious, but inside contains elaporate and fine irescoes, chastely designed altar, and all the internal evidences of the graceful sarmony of high Catholic art. The only article wanting was a good organ. Pather Lilly, the prior of the Dominicans in New York, gave the order to Mr. Rooseveit, who is now engaged building what is expected to be the finest organ in the city, and will have it ready on Curistmas day next. In order to help to pay the large sum required, a fair is to be held in the basement of the church a fair is to be held in the basement of the church a four morrow (Monday) evening. All the novettles possible to have in a fair nave been procured—music, billisheds, shumleboard and shooting gallery, together with tables adorned with jeweiry bigonterie, oil paintings, oratories, &c. The following clergymen will have supervisory control of the different tables:—Father Meaghef, Attar Society table; Father Millish and Kenna, Sacred Heart table; Father Singer, Christian pocrine table; Father Dayle, Temperance Society table. The fair will last two weeks.

A ladies fair for the benent of the new St. Bernard's church will open to-morrow (Monday) evening, in the hall of the new church, West Fourtenth street, between highin and Ninth avenues. This church is fast approaching completion, and it is hoped that this lair, which will remain open for two weeks, will produce a sumicent lund to pay off the great proportion of the indebtedness. The hall has been beautifully decorated, and music will entitle the scene every evening. The tables are one in number and in charge of well known ladies of the parish. The charge for admission on the opening evening is twenty-five cents, and ten cents on the other evenings. organ in the city, and will have it ready on

THE ORPHAN ASYLUM FESTIVAL

Next Thursday afternoon and evening the an-Asylum of this city will be neld at the Academy of Masic. The programme is under the charge of Mr. Augustin Daly and all the theatrical man-agers have volunteered to assist in the good work. A very interesting entertainment has been ar-ranged. Grainlin's entire Seventh Regiment Sand Till discourse music in ruli unitorm. Bryant's and

The asylon now contains 1,400 children, and is almost entirely supported by contributions of the charitaols. The city and State contribute little or nothing. The Board of Managers are therefore called upon to use their best efforts in order to support this praiseworthy institution. The coming testival is the main reliance for funds to meet the expenses of next year. The price of admission is so small and the attraction so varied that a crowded attendance may reasonably be expected.

LECTURE FOR THE BENEFIT OF ST. JOSEPH'S HOME.

On Sunday evening, November 22, Rev. Dr. Braun will deliver a lecture at Cooper Institute, the pro-ceeds to be applied to the benefit of St. Joseph's Home. Subject: "Positive Religion the Safeguard of Popular Liberty." Pew institutions are more deserving of public sympathy than this, and yet few have more stender or more precarious means lew have more stender or more precarious means of support. Although this institution is non-sectarian and is situated in the neart of our great metropolis, and almost in the midst of the abodes where wealth and institution reign, lew think to lend it a helping hand except those noute hearts whose purse is ever open to the needy. An opportunity to remedy this forgetfulness is now ofered to our critizens. The orator and his subject both deserve a full house, but when to these we add the charity that will be performed and the gratitude of the good sisters in beliaff of the aged poor under their care, few, we believe, or at least we hope, will neglect this opportunity of so well expending fifty cents.

THE WAY OF THE TRANSCRESSOR.

Disposition of the Case of Broadwell, the Newark Tax Receiving Defaulter.
In all probability the case of John A. Broadwell,

the self-convicted flicher of the public purse of Newark, while holding the position of Receiver of Taxes, and which for over a year past has been an system to Jersey justice and an incubus to the judicial record of Essex county, has at last own disposed of, but not to the satisfaction of either the unfortunate man himself or the public whom he so shamefully wronged and betrayed. Last September a year ago Broadwell was indicted by the Grand Jury for embezziing the indes of the city. A subsequent Grand Jury found other indictments. The trial was set several times, but Broadwell's counsel were ever ready with medical certificates to show that use was not physically fit to undergo trial. At length, wearled with the delays, the prosecutor insisted upon Broadwell's appearing for trial. He did so a few weeks ago and then pleaded non wait contendre, Sentence was postponed, it being unques-tioned that the wretched man had become a comtendre. Sentence was postponed, it being unquestioned that the wretched man had become a complete mental and physical wreck. The Court authorized the appointment of a committee of two eminent medical examiners for the purpose of making proper scrutiny into the condition of Broadwell. Yesterday Judge Depue announced that he had received the report of Drs. Nichols and O'Gorman. In it they set forth that they found Broadwell in bed. His nervous system was particularly prostrate. In walking he had to be assisted, and to sleep powerful nymotics had to be administered. Broadwell's trouble is a "lesion of the cerebro-spinal system." He exhibits a condition of mind such as is often observed in those who have been the subject of sudden and overwheiming calemites. "It is evident," concludes the report, "that John A. Broadwell may never attain to the condition of a sound body and mind, and is consequently an unit subject to endure the rigor of prison confinement. The man is, in fact, physically and mentally a wreck. And if, as we believe, his present condition be owing to the agony of detection and horror of the prospective penalties of his crime, he has already undergone and is still surfering a punishment far greater than the Court can inflict." Under the circumstances represented, the Court safe further postponement of sentence would be made until such time as the Court thought proper sentence ought to be imposed. The general belief is that this is the end of the case; that Broadwell's case, in other words, has already oeen disposed of by the Court of courts; that he will never oe safficiently him to the State Prison.

STATE AND CITY TAXATION.

STATE AND CITY TAXATION. The Legislative Committee at Work Proposed Plan of Tax Commissioner

Andrews. The Legislative Committee on taxation held another meeting jesterday in the rooms of the Board of Aidermen, General Batcheller presiding. The following synopsis was submitted by Commissioner Andrews as to his views on taxation and a proposed plan for an equitable assessment and

a proposed plan for an equitable assessment and collection of the same:—

First—The present system a failure. Proof:—
The assessment rolls in the State show a decline of many millions in personal property during a period of great property.

Second—At the rate of decrease in assessments apon personal property, nearly the entire burden of taxation must in a year or two fail doon farmers and other owners of real estate. Proof:—The rapidly accelerating decrease in assessments for personal property as shown by official tables.

Third—That no effective system has been or can be devised to tax all personal property. Proof:—That a large expense in money and the efforts of the best intellects in the country have failed so furnish such a system when asked for by the states. Other States have not succeeded better.

ter.

Fourth.—That the plan proposed of taxing corporations at a fixed rate by a state officer, and abandoning the vain effort to tax other personal property, will give relief to all interests; because corporations would be laved at a uniform and property, will give relief to all interests; because corporations would be taxed at a uniform and moderate rate; because personal property would no longer lave to resort to secreey and evasion, and chiefly because a larger revenue will be raised than the present system will produce two years nence, and the attraction to the State of residents, capital and outsiness will stimutate and benefit every landed and material interest in the State and greatly advance the prosperity of the whole people.

After twaring remarks from Mr. Isaac Sherman, Mr. Joseph Jex, Mr. J. F. Zeoley, formerly State Assessor, and other gentlemen presant, the committee adjourned to meet at the Fifth Avenue Hotel on Monday morning, at ten o'clock.

MUNICIPAL NOTES.

Mayor Havemeyer yesterday tied the nuptial knot in the case of four ardent couples. Two of these were Italian and two belonged to the Jewisn persuasion. His Honor went through the ceremony with that venerable grace and ponder ous seriousness so essential to a proper adminis tration of the ceremonies. The happy brides and grooms came forth from the Executive presence smiling and blushing, evidently much impressed with the appearance of our distinguished City

Rail statesman. Commissioner Van Nort, of the Department of Public Works, furnishes the following statement of moneys received during the past week: -- For oi moneys received during the past week:—for Croton water rent and penalties, \$14,307 92; for tapping Croton pipes, \$48 50; vanit permits, \$2,519 63; sewer pipes sold to contractors, \$26 60. Total, \$17,621 65.

Among the almost daily visitors at the Mayor's office are those well known citizens Mr. John Foley and ex-Sherin O'Brien. It would not be a bad idea to induce those gentlemen to go ever to the new party about to be organized by General Butler. Probably the Mayor, with his irlends Hugn Gardner and Oliver Charlick, "ex". Poince Commissioners, might also be induced to join. There will be a good many "ex's" after the lat of January. Such a combination might develop rare politica; tactics if past movements are to be taken as indication of ability.

Some admiring "friend in need" voted for William M. Tweed for Governor at the last election. The figure was called out with sarcastic and judicrous emphasis at the meeting of the Board of Canvassers.

The proposition to reduce the teachers' salaries in the public schools has caused much indignation among our mannicioni officials generally. This reduction will have to be made unless the Board of Apportionment increase their estimates for 1815, as submitted to the Board of Aldermen.

Mayor-elect Wicknam had a lengthy interview with Commissioner van Nort at the Department of Public Works yesterday. It is supposed theory our Mayor elect was familiarizing himself with the intricate and immense work of this bureau before entering upon his diffice. The Department of Public Works as at present organized is the most important no our city government. There is a talk of dividing it up after the 1st of January.

The serenading lever is upon our local politicans at present. Last week a number of ometals were called upon by bands of music, among them Judge Kane and Senator Ledwith, who were visited at a late hour of the night by the Hickory Cinh. Croton water rent and penalties, \$14,307 92; for

TRIBULATIONS OF A JURY.

An Improved Method to Insure Agree

ment.
The trial of William Brock for robbery was not concluded in the Hudson county Court House at Jersey City till Friday afternoon. The jury were sent out and locked up for the night. When they came into Court jesterday morning they complained to Judge Bodman that they had
suffered severely from the cold during the night.
The reckless manner of the turning on
and snutting off the steam at the county
buildings was the sole cause, and Judge Hoffman
reprimanded the constable severely for not sending a message to his residence, in which case he
would have sent the jury to 2 hotel. The Board of
Chosen Freeholders should attend to this matter,
else the county will be saddled with a heavy espense.